



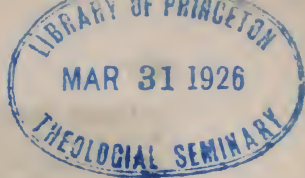


I-7





Digitized by the Internet Archive  
in 2015



THE

# BAPTIST MISSIONARY MAGAZINE.

VOL. XIX.

AUGUST, 1839.

NO. 8.

## American Baptist Board of Foreign Missions.

Greece.

JOURNAL OF MR. LOVE.

(Continued from p. 167, last No.)

*Dangerous pass—Pass of Plaka—Carriage road of Ali Pacha—Brief sketch of his character.*

There is much less danger from robbers, in crossing the Pindus, in the winter, than at other seasons of the year. The snow contributes to their detection, as they may be easily traced to their hiding places. Many, therefore, return to secluded villages, and await the partial or entire disappearance of the snow.

In passing the mountain in the winter, the traveller is not altogether free, however, from disquietude. Frequently, a narrow path leads along the brow of fearful precipices, and any obstruction from snow, or ice, renders the passing of such places unpleasant. On the summit of the mountain, there is a pass of this kind, called, by the Turks, "Jaahn Kouterah." The meaning of the phrase is, "*The soul saved.*" The position of the mountain at the north is such, that two deep channels along its summit unite just at this place. The wind, conducted along these channels, and uniting in one current at this spot, sometimes blows a redoubled tempest. The traveller, enveloped in clouds thick with sheets of snow, can neither see to avoid the danger, nor withstand the fury of the elements. Safety is out of the question. The blast sweeps every thing before it. Nothing but a few sturdy pines remains to tell what fury is concentrated in these mountainous winter storms. Few travellers, when the clouds look

angry, attempt this passage. Some have ventured, and passed without accident, while in other cases, the horse and his rider have found beneath the precipice their graves together. We arrived at this place just as the sun was setting. Not a cloud was any where to be seen, or a breath of wind to be felt. I could not be sufficiently thankful to my heavenly Father for this blessing. It was the first day without storm we had been favored with from Salonica. We experienced no difficulty from the depth of the snow. It was not more than three or four feet deep on the top of the mountain; while sometimes at that season it is, I am told, ten, twelve, or fifteen feet at the average.

Beneath us a few hundred feet, was a khan. We descended along a circuitous route, half an hour or more, before we reached it, and there halted for the night. Much of it was constructed under ground, in order to guard against the cold. The water, which dripped from the walls, covered the ground upon which we slept with ice, though but a few feet distant from the large fire which was kept continually burning.

On the morning of the 16th, (March,) two hours' ride, upon nearly level ground, brought us to the pass of Plaka, the proper descent from the mountain. The air, like that of February in New England, was clear and cold.

This descent from the mountain, I am told, is of quite modern date. It was constructed in the time of Ali Pacha, of Albania, whose territory we had now entered. The distance across the mountains is thereby shortened a number of miles. In descending we accomplished two full hours before we reached the bottom. It was an almost

unbroken zigzag. Much of the way was built in nearly perpendicular grounds, and our absolute advancement onward in the whole descent, was but a few rods. The way was comparatively safe, for the path was rarely in any place less than two yards wide. At the bottom I cast my eye upward, and it seemed as if we had come from the clouds.

As we passed along, we saw, on every side, the remains of the enterprise of the old Pacha. The most remarkable, perhaps, is his carriage road. Fifty miles, or more, from Joannina, is this road constructed. It crosses high mountains, and deep ravines. The pavement is so firm, and well laid, that remains of it will doubtless exist ages to come. As for the bridges, I see no reason why they may not remain perfect an indefinitely long period. The entire material is stone and cement; and the cement is of such consistency, that its susceptibility of penetration is little greater than that of the stone itself. Indeed, the entire structure appears more like a mass of conglomerate, than a construction of stone and lime. This highway at present is of no use, and doubtless will remain so, until some change for the better be effected for Turkey. The fifty coaches of Joannina were destroyed, when that city, seventeen years ago, was overthrown. The works of Ali Pacha, so far as they are destructible, are fast going to decay.

Ali Pacha, with all his extortion, falseness, ambition, cruelty, and blood-thirstiness, had two or three characteristics which should not be forgotten. In his day, industry, encouraged and protected, flourished throughout all Albania. Roads were every where constructed. Commerce was opened with all the nations of Europe, and every facility afforded for its successful prosecution. Agriculture had a liberal share of attention. Albania exported considerable from her soil to the adjacent states. Schools flourished, and at Joannina they were the very best in all these parts. An Albanian Greek unable to read, who lived in the time of Ali, we seldom meet with. It is said that the traveller, in all parts of Albania, in the time of this Pacha, was in little danger of robbery.

It is a striking peculiarity of the man, that, from motives of policy, or otherwise, the rights of conscience, in respect to religion, were inviolably preserved. The Greek, Jew, and Mo-

ammedan, all stood on the same footing. Himself was a Mussulman, his prime minister was a Greek, and his treasurer a Jew. Would that nations in Europe, renowned in the history of the world, and famous for enlightened views, might learn a lesson of right from this barbarian.

But the hoary head of him whose sword had reeked with the blood of so many innocent slain, was not permitted to come down to the grave in peace. After surrendering his town and citadel to the besieging army of the sultan, he was treacherously murdered, and his head carried in triumph to Constantinople, in the seventy-eighth year of his age. This took place sometime in the beginning of the year 1822.

We did not come upon Ali Pacha's highway, until within a few hours' distance of Joannina. A more direct route was along a branch of the Arachus. The river was not so high but that it allowed us to ford it with little difficulty. We crossed it thirty times during the day, and though we frequently got considerably wet, yet in no instance were we compelled to swim.

*Joannina—Statistical notices—Its eligibility as a missionary station.*

As we entered Joannina we were met with a crowd of beggars—men, women and children. Some were sick, others were blind, deaf, or crippled, and all almost naked, and apparently in the last extremes of poverty. Their petition was *Δός μου ένα παρα*, (give me one para.\*) The entire clothing of some was little more than one piece of a garment, covering perhaps half of the body; and yet the day was tediously cold. What a commentary this upon a government whose soil in richness is the paradise of the world! Nay, what does it tell for a town for whose poor, I am told, a foreign tribute of nearly twenty thousand dollars is given annually. A territory of most fertile land, on two sides of the town, is left almost entirely without cultivation, and thousands within are nigh to famishing.

Joannina is situated on the west side of a small clear lake, bearing the same name. It is in a mountainous region. The tops of the hills, in every direction, were, on the 20th of March, still

\* Para. A Turkish coin, equal to about one eighth of a cent.

covered with snow. The town is said to be twelve hundred feet above the level of the sea. It has much rain, and the climate, like that of mountainous countries in general in this latitude, has considerable variation of heat and cold. The little lake of Joannina not unfrequently shuts over in the winter, and snow lies upon the plain around, sometimes for a week together. But the climate is most salubrious. This is the testimony of all in these parts. The town was visited twenty-two years ago with the plague. But, from the present health regulations of Turkey, it is not likely to be so visited again.

In Joannina, as elsewhere in Turkey, we can come to nothing like exactitude in statistical observations. The population of the town is variously estimated at from twenty to thirty thousand souls. Of these, some fifteen or eighteen thousand are Greeks, six or eight thousand are Turks, and of Albanians, Jews, and Gipsies, about two thousand.

The language of Joannina is Greek. All public documents are written in this language, and the resident Turks, in many instances, can speak no other.

Of mosques, there are some twenty or twenty-five; synagogues two; Greek churches three; one archbishop, three bishops, and of the lower orders of clergy some fifty or more. I heard many whispers respecting the moral character of the archbishop. I fear that what was said of his dishonesty, vice, and sensuality, was but too well founded. It must be remembered, that, in appointing a prelate in the Greek church, the moral character of the man is frequently not taken into consideration. A question of greater importance is, *who can pay the most money for the office.*

In Joannina are three Lancasterian schools, and one gymnasium. They contain, in all, some six hundred scholars. Fifty or seventy-five of them, it is said, are girls. I had not the means of satisfying myself, however, of the correctness of this last statement. These schools are supported, chiefly, by the munificence of that noted Greek family at Moscow, "The brothers Zosimades." Not more than one of the brothers now survives. They were originally, if I mistake not, from Joannina. The fund of the schools is rendered permanent; the interest only is appropriated. It amounts, I am told, to about twenty thousand dollars annually. It is much to be regretted that this, as

well as the "Poor Fund," from the same source, passes through the hands of the Politea of Joannina, at the head of which is the archbishop. There are schools in Greece, whose yearly expense is not more than five thousand dollars; and I should think that they are in a more flourishing condition, in every respect, than the schools at Joannina. It is, however, a subject of devout gratitude to God, that in the midst of the mental darkness of Turkey, as well as the moral, some light is permitted to shine.

A vacation while I was at Joannina, prevented me from making those observations of which I was desirous, in respect to the internal state of the schools. I learned however, from a student, that among the studies at the gymnasium, are the Latin and Greek classics, and the French and Italian languages. As I passed through the buildings, I observed the black-boards of a recitation room covered with problems of algebra and geometry, and the young man with whom I was conversing, seemed to have some idea of the principles of trigonometry. They had something of a library in the institution, in which I saw the works of Coray.

The houses of Joannina are ordinarily of stone, without mortar. There are some exceptions. The town has much the appearance still of a heap of ruins. It swarms in every part with inhabitants, the most of whom, I should think, must be very poor. The bazaar, however, was better furnished, and presented more activity than I was expecting to see.

The imports of Joannina are coffee, sugar, cloths, raw silk, iron, and grain. A large part of the grain is from the plains of Arta. Its commercial transactions are chiefly with Corfu. Its exports are Greek caps, lamb skins, hare skins, sheep's wool, and some dye stuffs. The artisans are, chiefly, shoemakers, cap-makers, tailors, braziers, and blacksmiths.

A missionary at Joannina would meet with some embarrassments; but I do not regard them in the light of insuperable barriers to usefulness. Reasoning *a priori*, I should say the chief obstacle would be the power of the prelates, with so much money at their control. Joannina is the capital and emporium of Albania, and would afford great facilities for circulating the word of God and religious tracts throughout a wide territory. The pop-

ulation at the south, and in the central parts, is almost entirely Greek. A great proportion of the present generation can read, and the people, up to the present time, are almost entirely destitute of the scriptures. Albania is as large as Liberated Greece, and contains not far from the same number of inhabitants. The decree of the Patriarch, prohibiting the reading of the scriptures, has little effect, I apprehend, in Albania. The country is at a far remove from Constantinople, and its contiguity to the Ionian islands and Liberated Greece, is not without its effect. The people have much to say about freedom, and manifest more independence of thought than those of any other part of Turkey, where I am acquainted. I should think that their independence of the Porte under Ali Pacha, has contributed perhaps to this peculiarity. At Patras we have more or less calls every week from Albania for the scriptures, and frequently they are not unattended with interesting circumstances.

Not long before my arrival at Joannina, a man was executed there on the charge of having apostatized from the religion of Mohammed, and uniting with the Greeks. My information was gained chiefly from the Greeks, and as there was considerable variation of report, I do not feel certain that I have the facts just as they occurred.

The man, it appears, was of Greek origin, and had been, from his childhood, in the family of a Turk as a slave. At some period of his life, either voluntarily or involuntarily, he had been submitted to the initiatory rites of Mohammedanism. At the death of his master he was set at liberty. He afterwards married, and had three or four children. Not long since, he became involved in a quarrel with a number of Turks of his own village, in what respect particularly, I am not informed. About this time he took it into his head to take his children to Joannina, and have them baptized into the Greek church. This was his first avowal of Christianity. At this his enemies took an occasion to accuse him, and he was accordingly brought before the Pacha. His conduct at court seems not to have been altogether so respectful as is proper in Turkey, in the presence of the highest local authority of the land. If what the Greeks themselves report of him be true, it could not have been otherwise regarded than as very high contempt.

From all that I have been able to gather on the subject, I should think that, by priests and others, the poor ignorant and deluded man was wrought up to the very highest pitch of enthusiasm, and that he was vehement in his pantings to wear a martyr's crown. He was required to recant, and for this purpose severely bastinadoed. It is said that the Greeks came, some with their handkerchiefs, and others with garments, for a few drops of the blood from his wounds, so efficacious was it regarded in purifying them from sin. The effect of this upon a poor, ignorant, deluded creature, may be easily conceived. He, still refusing to recant, was at length taken, by order of the Pacha, and executed. Would that we were left to hope that he suffered truly for Christ!

The fanaticism of many of the Greeks, in respect to dying for their religion, may at first appear a little wonderful. It is, however, easy to be accounted for. It is every where believed, with most unwavering confidence, that he who dies thus, must of necessity go to heaven. So we have frequently heard it expressed. And hence many, it is said, even prefer dying thus, than by a natural death. Oh, how firmly is it infixd in the mind of a depraved creature, to gain merit, and to go to heaven independently of Jesus!

This martyr will probably become a saint in the Greek church, as soon as sufficient time elapses for his canonization. We learn that the Patriarch, with special reference to this thing, has already been apprized of the numerous miracles which are daily being wrought over his grave. Nay, so sainted is he, that Turks themselves, it is said, resort to his grave, to be healed of their infirmities. Such are not merely the stories of the ignorant populace, but of priests and prelates. It is already permitted to worship before his picture.

This case, I apprehend, will afford us truly but little light respecting religious toleration in Turkey. The political attitude of the Greek church to the "False Prophet," must not be forgotten—neither the crime, in Turkey, of setting high authority at defiance. Were a truly pious man to be brought before rulers for his religion, it is very easy to conceive how different would be his carriage from one perfectly intoxicated with fanaticism. And results as different might be expected.

I am greatly indebted to the kind-



ness and hospitality of Dr. Clericé, French and Greek Consul at Joannina, at whose house I tarried during my stay in the city. Dr. Clericé, from his long residence and extensive acquaintance in Albania, was able to give me much information.

*Arta—Mohammedan prayer—Prevesa.*

On the morning of the 19th of March, I left Joannina for Arta. The language of the country being Greek, I had no further use for my interpreter, and therefore dismissed him. Little that is worthy of remark occurred during the day. The route, much of the way, was along mountains, very similar to what I had seen from Vodena to Joannina. We passed some villages, but the almost incessant rain quite indisposed me for particular observation. At about half the distance from Joannina to Arta, a man, armed with pistols, and in company with five or six others, stopped me, and demanded a sight at my passports. As he had something the appearance of a man of authority, I complied with his wishes. After examining them for some time, he very quietly returned them, and I had scarcely started when I was again stopped with inquiries relative to what I had in my trunk. Giving them no direct answer, I bade the guide pass on. It was in the immediate vicinity of a khan, in which I think the men had an interest. I do not think they had worse intentions than to waste the time, in order that I might halt there for the night. It was the last khan before arriving at Arta, and it was now near night. Fortunately about dark the path left the mountains, and we came down upon a good road on the plains of Arta. We quickened our pace, and arrived at about ten at night.

Arta is another of those towns which were destroyed during the revolution. It is rebuilt very much like Joannina, but is much smaller. It contains perhaps six or eight thousand inhabitants. It has the appearance of more industry than Joannina, and far less wretchedness. Nothing can surpass, in natural beauty and fertility, these plains. Vineyards and olive-groves, and orchards of oranges and lemons, give to different places the appearance of forests. The plains afford great quantities of wheat. They are on both sides of the Arachthus, and extend up the river some miles. The country is said to contain, within three or four hours' distance of

Arta, a population of thirty or forty thousand souls. The place, I apprehend, is not very healthy. The river, a little below the town, widens into extensive marshes. The people are subject to fever and ague and gastric complaints.

The regulations of the "Posta," in this part of Turkey, are not very good. There is but little travel, and the boundary of Liberated Greece being not more than two hours distant, it is left mostly with the traveller to make such arrangements as he chooses. On the following morning, the rain continuing, no person was disposed to afford me horses. It became necessary, therefore, to call upon the governor, with my firman from the Pacha, in order to avail myself of the regular "Posta."

It was an hour or more before the horses were ready. In the mean time I had an opportunity of witnessing the devotions of a Mohammedan priest. He seemed to be saying his morning prayers, and whether they were designed to be public or private, I am not able to say. He sat upon a sheep-skin on the floor, in one corner of the governor's office, facing the wall; and turning his face alternately to the right shoulder and the left, he prayed, crying, "Allah! Allah! Allah!" [Oh God! Oh God! Oh God!] He gave utterance to no other word. This was his whole prayer. At stated intervals, placing himself upon his knees, he bowed so as to touch alternately his forehead and lips to the floor, and then chanting in a low, quick air, what I concluded to be a stanza of the Koran, he resumed his former posture, and continued his "Allah" as before. He continued thus about fifteen or twenty minutes after I entered the room. In the mean time the governor and his clerks continued business as usual, receiving calls and petitions, commanding servants, and conversing as freely as if nothing of the kind was passing. The priest also seemed as entirely insensible of what was going on around him, and as undisturbed, as if he had been the only person in the room. What the business of this priest was, or for what purpose in particular he was retained by a man who is a Greek, I had no means of learning.

His prayer was very similar to that of the dervises, whose worship I had occasion of witnessing, while at Salonica. There were of these dervises, about twenty-five in number. Their kneeling and prostration to the floor

was finished before the prayer commenced. After seating themselves on the floor, they arose not, nor ceased uttering "Allah," for twenty-two minutes. They repeated the word with great vociferation, and all of them speaking it together as one man, created a sound almost deafening. They must have repeated the name of Jehovah as many as six hundred times during the prayer.

Two hours' ride in the morning brought me to the gulf of Arta, at which place my journeying by land terminated. Thence I passed to Prevesa, where I did not arrive till after dark, the wind being contrary. I learned little concerning the place, except by report. The substance of this has been already communicated. The British Consul General for Albania resides at Prevesa. He interests himself much in the cause of education among the Greeks of the town. I am much indebted to this gentleman and his lady for their kind attentions while I was at the place. A Lancasterian school, the current year, has been commenced at Prevesa, for which, some time since, we provided a small box of scriptures, and religious books.

#### *Vonitza—Missolonghi—Return to Patras.*

The following day I arrived at Vonitza, and entered upon a quarantine of thirteen days. I had intended to make my quarantine at one of the Ionian Islands; but at Prevesa I learned that at "The Islands" twenty-one days were demanded. Five days were passed at Vonitza, when I gladly embraced an opportunity for departing by water to Missolonghi. It had been a question of some little solicitude, how I should avoid the robbers which had collected in large numbers in that part of Greece, through which it was necessary to pass, in order to prosecute my way homeward by land. An opportunity by water from Vonitza is of rare occurrence. I could not but regard it as a kind interposition of my heavenly Father, in thus providing for my safety. It was but one of the many deliverances which I experienced during the journey. Nor was the goodness of God less manifest in the preservation of my health. I was subject to many exposures. The last eight days of quarantine were passed on board a caique—three on the passage, and five after arriving at Mis-

solonghi. Six of these days it rained almost incessantly; during this time my clothing was not dry, day nor night. The hull of the caique was but four feet deep. We were therefore under the necessity of being, while below, either in a sitting or in a recumbent posture. And when we lay down at night, it was in the bottom of the boat, wet with continual dripping from the leaky deck. Yet, through the whole, my health was never better. I hope I may never cease to be grateful for the preserving mercies of a covenant-keeping God. I arrived at Patras after an absence of fifty-four days.

---



---

### Germany.

#### JOURNAL OF MR. ONCKEN.

In the annual report (Mag. p. 130.) a brief notice was given of a journey made to Stuttgart, on the Neckar, by Mr. Oncken, in September last, in which he enjoyed the happiness of baptizing several persons on profession of their faith, and constituting a Christian church. The following interesting details are extracted from a communication which has more recently come to hand.

#### *Distribution of tracts and scriptures—Baptism at Hanover.*

Celle, Sept. 21, 1838. After having been busily engaged, so much so that I was under the necessity to take part of the night in order to get ready for the present journey to the south, I left Hamburg yesterday. Travelling through the night, I had but few opportunities of sending forth the little messengers of peace, which accompany me on my journey—the tracts. To-day I called on several individuals, with whom I was previously acquainted, among them some Separatists. I attempted to impress the leading man among them with the importance of uniting with his brethren and forming a Christian society. He acknowledged the desirableness of such a union, but made no positive promise to effect one. This individual might be made extensively useful, if his views of divine truth were more scriptural, as he has retired from business and visits the few Christians here and at other places near Celle, from time to time. I formed so far a connection with him that he engaged to circulate the pure scriptures, of which a number of copies will be sent him.

At the inn where I staid, I supplied the waiters with tracts, and one of them came afterwards to my chamber for more tracts. He appeared to feel interested in divine things, and I enjoyed a favorable opportunity of explaining to him the way in which a sinner is saved.

In the afternoon I proceeded to Hanover. Many opportunities presented to distribute tracts to carriers from the interior, at inns, and the cottages on the road side. May the Spirit of God water the seed sown this day, and cause it to yield fruit.

23. Hanover. Baptized Mr. — this afternoon, in a small rivulet, about a mile's distance from the city. Had several interviews with this brother previously to the administration of the ordinance, and though his views are not correct on all points, I could not forbid him the water, believing as I do, that he rests with his soul on the finished work of Christ. This brother was formerly a Roman Catholic, joined the Lutheran community some years ago, but was gradually convinced that its structure is unscriptural, and applied to me for baptism about six months ago. He appeared to be deeply impressed with this solemn ordinance of Christ, and with the obligation under which it places the child of God, to live to his honor and glory.

In the evening I gave a short address to his family. The sacred day of rest is here awfully profaned, not only by the great mass of the ungodly, but even by the few who profess to believe on the Son of God. Every shop was open, and every species of trade carried on, as on days of labor. Little or no effort is made to bring the people to the knowledge of Him, whom to know is life eternal; and multitudes, called Christians, die without any scriptural view of Christ, and drop into that awful gulf from which there is no deliverance—where the worm dieth not—where the fire is not quenched.

24. Hameln. On my way hither, I had an interesting conversation with a deist, who ultimately acknowledged that the Christian, right or wrong, must be happier than he was. I attempted to impress on him the awful consequence of his rejecting the scriptures, and the Son of God, if, as I fully believed, the bible was true, and Christ the only medium of our acceptance with God. I gave him several tracts, which he promised to read. Called at the paper-mills near this town, from

whence I have of late received my supply of paper for tracts, the memoir of Mrs. Judson, &c. Had many opportunities of distributing tracts on my way to the mills, where I was kindly entertained, and supplied the owner's family, and the numerous persons employed by him, with suitable tracts. I gave a brief sketch to the family, of Mrs. Judson and the Burinan mission, in which all appeared to feel interested; and I was requested to send a copy of Mrs. Judson's memoir when completed in German. Mr. G. stated that a minister, a few miles distant, had made an effort in favor of the temperance cause, that he would be glad to see me, and if my time permitted to call upon him, his carriage was at my disposal. I accepted the kind offer, and called on the pastor, by whom I was well received. He gave an interesting statement of his efforts in the temperance cause, in which I tried to encourage him, and promised to send him a quantity of tracts on this subject.

26. Eimberth. Arrived here late last night. Distributed a considerable number of tracts on the road. Never felt the importance of tract distribution more than to-day. Many immortal beings have this day been pointed to the only refuge from the wrath to come, through our little messengers, who never have heard before, and probably never will hear again, of that only name given among men whereby they must be saved.

Called on a Christian man, who kindly offered to distribute what bibles and tracts I might send him. There is a great want of scriptures, and the people so poor that they cannot purchase them.

26. Göttingen. Distributed upwards of one hundred tracts on my way here. My heart was often lifted up in gratitude this day for this mode of preaching the everlasting gospel to my fellow sinners. May it prove to many the power of God to their salvation.

I had several interviews with Dr. B —, a serious man, anxious to be in some way or other useful in promoting the cause of Christ. (Being rather advanced in years, he has no prospect of obtaining a place in the Lutheran church.) He has made occasional excursions into various parts of the country, to converse with the people, and supply them with tracts. What I could spare of my reduced stock, I left with him. I made an arrangement

with him, which will enable him to devote more of his time to the distribution of the scriptures and religious tracts.

28. Cassel. From Göttingen to this place, I had an interesting travelling companion, a Roman Catholic, returning to his native place, near Prague in Bohemia. After the usual and inexhaustible medium of conversation, the state of the weather, had been resorted to, I embraced the first opportunity of introducing the one thing needful, and found, to my great joy, that my fellow traveller began to listen with much attention; so much so, that for upwards of an hour I was permitted to present to his view all the leading truths of our holy religion, which closed with an affectionate appeal and application to himself. He appeared so deeply impressed with the truths he had heard, that expressing the wish to possess a bible, I gave him my pocket Testament and my few remaining tracts. These will be carried into the heart of a country enveloped in gross darkness, and may thus be made instrumental, by the Spirit of God, of gathering from among these ignorant Catholics, some of God's chosen people. A good many of our travelling mechanics, and several inn-keepers were also supplied with tracts.

Went to day to Melsungen, a small town twelve miles from Cassel, to call on a Christian, with whom I have occasionally corresponded, and who had received tracts and bibles from me. I found him a very devoted follower of Christ. He and a few other serious men are in the habit of meeting together for prayer. As this friend is an active tract distributor, I engaged to send him a good supply.

*Encouraging interest at Marburg—Arrival at Stuttgart.*

Marburg, Oct. 1. I trust my short stay here will be blessed in the spread of pure and undefiled religion. Arrived here late on Saturday evening; called soon after on a Christian brother, who was converted in Switzerland. I found in him a simple and warm-hearted Christian, who, since his return to this place, has attempted in various ways to extend the knowledge of Christ. Nor have his efforts been in vain; several individuals have been converted, and religious meetings have been regularly convened in a small upper chamber, hired for that purpose.

A meeting was held on the evening of my arrival, when about twenty or twenty-six persons attended, to whom I gave the word of exhortation. Yesterday, Lord's-day, I preached twice, when the room was crowded, especially in the evening. I have had frequent interviews with the young converts. Their minds are open for further instruction, and I trust the connection formed with them, will lead to interesting results. As their hearts are warm in the good cause, I promised to send them two thousand tracts and a number of scriptures. The brother who has raised the standard of the cross here, has extended his labors to the country around. He conducted a religious meeting yesterday at a village, a few miles from this. I had been much encouraged in his work. Had also an interesting interview with two candidates of theology, who appeared to love the Savior; gave them each a copy of the Epistle to the Romans, with Luther's preface.

I could wish to have a colporteur in this place: he might effect much. I trust the Lord will grant me my heart's desire. My stock of tracts is entirely exhausted. I rejoice that my wants can be supplied at Hanau, where I intend to proceed when I leave here.

Addressed this evening again a considerable number of hearers, at the monthly missionary prayer meeting. The room was crowded to excess; some stood even outside; much attention was paid, and a deep impression was apparently produced on my hearers. My own soul was refreshed, and others appeared to share in this blessing. May the Spirit of the living God water the seed!

2. Made several calls, and had opportunities of speaking the word, especially to an undecided professor of religion. Many I saw to-day, who attended the missionary prayer meeting, stated, of themselves, with much feeling how much they had been edified; and one or two said they had not closed their eyes the whole night, in consequence of what they had heard there.

4. Frankfort. The Lord sent me a fellow traveller to this city, by whom my soul has been greatly refreshed and led to adore and magnify the free and sovereign grace of God;—a woman, who had been a sinner, formerly given up to the world and its destructive pleasures, but had been reclaimed from her wanderings by the good Shepherd, the friend of sinners. She had been

exposed to the severest trials and wants, so much so, that she frequently had not been able to satisfy her hunger; but all these things had been overruled to her closer union with Christ, in whom she now rejoiced as her everlasting all. I had never met with a convert who had such clear views of divine truth, and whose heart appeared to be filled with greater love to the Savior. She invited me yesterday to visit the Christian friends with whom she lodged. I found in them dear disciples—two sisters and a brother. After having conversed with them for some time on the best things, I had risen to go, when a friend of theirs came in: in a few minutes several others came, and, finding that I could muster ten or twelve hearers, I proposed that we should read and pray together, which was thankfully acceded to, and we enjoyed a sweet season together.

A request was sent from the friends I visited yesterday, to renew my visit this evening, and I was told the servant girl, a Roman Catholic, had got up at three o'clock in the morning to get her work done in time to be ready for the meeting this evening, and that her mind had been much impressed with what she heard the evening before. O that the gracious Lord would honor my short stay in this city, by bringing if but one sinner to his cross! Distributed a considerable number of tracts.

8. Stuttgart. Arrived here Saturday evening, and was kindly received by Dr. Römer. Preached twice at his house yesterday. The evening service was well attended, and I trust the Lord was amongst us.

9. Yesterday and to-day my time has been fully occupied in examining the candidates for baptism. The account they gave of their conversion and faith in the Redeemer, was most satisfactory. About three o'clock this afternoon, we proceeded to the Neckar, between five and six miles from the city. Our way led us through most romantic scenery, which tended not a little to increase the happiness and gratitude to God, which pervaded my mind. At half past four we arrived at the spot where the ordinance was to be administered, and about five o'clock eight dear brethren were buried with Christ, in his own appointed way, and were raised again, as the sign and solemn profession of all who are united with Christ, that they will die to sin, and

live in newness of life. As the place where the ordinance was administered, was quite retired, we enjoyed afterwards a sweet season of prayer, under the open heaven, in which several of the brethren took a part. We all returned to our home rejoicing, experiencing that Zion's ways are ways of pleasantness, and all her paths peace.

12. Visited several sick, and other persons. Examined a candidate for baptism, and administered the ordinance to her in the evening, at six o'clock. Two brethren from N—, a village eight or nine miles from the city, who attend the meetings of our friends at St., accompanied us, and witnessed the administration. I went at their request with them to N., where we arrived, much fatigued, between nine and ten o'clock. Several brethren, with their wives, assembled whilst I took some refreshment; to them I spoke the words of eternal life till midnight, and after having united in the worship of Him whom all the angels of God worship, we retired.

13. In the morning a number of friends assembled again to hear the words of life, before I left N. Several of the brethren accompanied me back to St., and three expressed their full determination to follow the Lord in all things. Examined several candidates for baptism, and administered the ordinance, at five in the afternoon, to three dear sisters. Blessed be the name of the Lord, for the power with which he accompanies his own word!

#### *Constitution of the Stuttgart church.*

14. Lord's-day. A day never, never to be forgotten. Showers of heavenly grace descended on our spirits, and I could do nothing but stand wondering and praising the riches of sovereign grace.

At half past eleven in the morning, we again visited the banks of the Neckar, when seven brethren were baptized, four of them from Nelling, the village I visited on the thirteenth. I had preached from half past seven to nine o'clock, previously to the administration of the ordinance, and had enjoyed much assistance from above.

At two in the afternoon, the church was constituted, and at half past four o'clock we proceeded again to the Neckar, when two more brethren were baptized, one of them a youth, nineteen years of age, the son of our brother

Schaafler. None of us anticipated that this young brother would have decided so soon. The effect it produced cannot be described. The scene at the administration of the ordinance was overpowering. The descent into the water being rather steep, the candidates were assisted in going down into the water by one or two of the brethren. Young Schaafler was assisted by his father, and he first reached him his hand in coming up out of the water, and embraced him as more than a son—"a brother beloved." We afterwards poured out our hearts in prayer and praise before the Lord. Br. Schaafler's prayer was most affecting.

At six in the evening we celebrated the dying love of our Redeemer, and his presence was amongst us—we felt his love, and saw his glory, as the only begotten of the Father, full of grace and truth. Preached afterwards to a numerous assembly, in which I enjoyed much assistance, and, though completely wearied with the fatigues of the day, my spirit was all life and animation. Glory to God in the highest! The words addressed to my crowded audience, appeared to come home with power. May the eternal Spirit fasten them on the minds of all who heard!

15. Much occupied in visiting friends. The incessant rain prevented the baptism of a young woman from the country. Met with the church in the evening, and gave some suitable directions and admonitions.

16. A lady of rank, with whom I have had several interviews, sent me this day her confession of faith, and desired to be baptized. She was baptized this evening; also the young woman alluded to above. Was fully occupied the whole of the day, in taking leave of the brethren, as I had decided to depart at nine this evening. Preached till ten minutes before nine to a very crowded assembly. We all appeared to feel the power and presence of our risen Lord, and I hope to reap some fruit from this glorious evening.

Twenty-three believers have, in all, been baptized, during my stay here, and united into a Christian church. May the great and gracious Shepherd of his sheep—who has thus sweetly united them, as once his churches were united, before the inventions of devils and men had marred their unity, beauty and strength—watch over and preserve this little flock; and may the honorable mention recorded of the church of God at Thessalonica, (1

Thess. 1. 8.), be verified in them. I commended them all to God, and the word of his grace, which is able, &c.

In looking back on the great and glorious things effected at Stuttgart, within these last few days, through an instrument so weak and worthless, my soul is overwhelmed with the goodness of God. He alone doeth wondrous things. Let his name be eternally magnified, and the whole earth be soon filled with his glory. Amen.

#### *Baptism at Berlin—Spandau.*

29. Berlin. Arrived here on the evening of 24th. On my way here, I passed through Frankfort, Erfurt, Weissenfels, and Leipsic, at each of which places I visited Christian friends, and distributed a considerable number of tracts. At Weissenfels we have a brother, whom I baptized two years ago; he is doing what he can in conversing with the people, the distribution of tracts, &c., but has so far seen no fruit, and is at times greatly discouraged. Attempted to encourage him, by pointing him to the promises, and exhorted him to continue his efforts.

Our dear brother Lehmann has been again called to a severe trial of his faith. One of the brethren, unable to bear the reproach inseparably connected with a faithful profession of Christ and his ordinances, has lately withdrawn from the little flock, and returned to the beggarly elements of the world.

I rejoice, however, that br. Lehmann remains unshaken in his faith and purpose to prosecute the work in which he is engaged. His progress in divine things is most satisfactory. Nearly the whole of his time is devoted to missionary labors. Having to fear the worst treatment from the authorities, in case they should discover that I am here, I am under the necessity to remain constantly at home, to which I am also compelled from a wound in my foot, occasioned at the last baptism in the Neckar, by knocking my foot against a stone. The intolerance here is so great, that it is not safe for me to stay during the night with br. —. Between ten and eleven, I take a drosky and go to another friend's house.

Though unable to walk, I proceeded, with br. Lehmann and three candidates for baptism, in a carriage, to the beloved spot, where, eighteen months ago, this ordinance was first administered to six individuals. We were fa-

vored with the finest weather, and not less favored by the presence of our Lord, I trust. In the afternoon we commemorated the Redeemer's love to his people in his death. In the evening I preached to about twenty-five hearers. It is now high time to leave, as the spiritual despotism practised here is beyond description. Here, and in other provinces of Prussia, where the old Lutherans refuse to join what is called the United Church, the church created by the king, their ministers and even many of the laity pine away in prisons.

30. Spandau. I have found here a comfortable place of refuge in the state prison. The governor of the prison is a dear Christian. I called on him, in company with br. Lehmann, and he insisted that I should stay with him a day or two. This morning I was awoke by the melodious voice of the prisoners, who commenced the day in singing the praise of God. Many who are here in chains for life, have found within these walls eternal liberty for their spirits. I promised to send a number of good books and tracts for the prisoners.

---

LETTER OF MR. ONCKEN.

*Religious freedom infringed by the Hamburg Senate.*

Allusion has been repeatedly made to restrictions imposed on the Hamburg church by the civil authorities, and serious apprehensions expressed lest eventually their public religious services should be wholly suppressed. From documents lately received, we are led to fear that this crisis is near at hand. On the 9th of April last a protocol was issued by the Senate, enjoining upon the chief magistrate of police to summon Mr. Oncken and his associates before him, and

"1. To inform the said Oncken, that the Senate neither acknowledges the society which he denominates the Baptist church, nor himself as its preacher; that on the contrary the Senate can only view it as a criminal schism, of which he is the sole author. To explain to the said Oncken the evident unlawfulness and criminality of his schismatical proceedings, and to apprise him, that the indulgence and forbearance hitherto extended to him in this matter—and which will not be departed from in the present instance—has reached its utmost limit; and pointedly and peremptorily to prohibit him from all further exercise of his unauthorized and unrecognized ministerial functions; to abstain especially from all administration of the sacraments, from baptisms, and every other schismatic religious rite not permitted by the laws of this place, and from all endeavors to per-

suade the inhabitants to participate in such unlawful practices, as well as from all conventicle meetings already forbidden him, under pain of the severest measures and penalties, in case the lenity hitherto and now extended toward him, should not produce the change of conduct required of him, and that he should, contrary to all expectation, continue his unlawful and unconstitutional proceedings.

"2d. To make the same communication to his fellow-petitioners, the leading persons of his congregation, and to prohibit them, under the same threat of severe punishment, from all further participation in the same culpable and unlawful proceedings."

Referring to this decree, Mr. Oncken thus writes, under date of April 27 :

We have had our faith called into exercise, by the severe measures with which the Senate threatens us; but blessed be God, it has not been shaken nor weakened, but rather confirmed, and we are all of one heart and mind as to our duty, and are resolved, in the grace of our Lord, to continue steadfast in the apostles' doctrine, in breaking of bread, in christian fellowship, and in prayer. We are assured that whatever measure may be executed against us, all will turn out to the furtherance of the gospel. The whole church has, however, immediately presented a new petition to the Senate, and we now wait with patience what the Lord hath decreed for us. The cause is in the mean time prospering, and I have not had such a blessed week as this has been, since I preached the gospel. Many have, within these last few days, been pricked to their heart, and led to cry out, "What must I do to be saved?"

---

West Africa.

EXTRACTS FROM THE JOURNAL OF MR. CROCKER.

By recent communications from Liberia, (last date May 6,) we learn that Mr. and Mrs. Clarke had passed through the usual process of acclimation, which, though protracted, had not been severe, and after a voyage of a few days to Cape Palmas, had returned about the 1st of May, with health restored. Their principal employment continued to be the study of the Basá language, which was found to be not difficult.

Mr. Crocker's health, with few exceptions, had been good. Most of the dry season he had devoted to the preparation of the scriptures in Basá, residing for that purpose chiefly at Madebli, (Sante Will's Place,) where he enjoyed

the assistance of an intelligent interpreter. The gospel by Matthew, and fifteen chapters of John, had been translated, and on the completion of John's gospel, would be revised for the press.

The mission-school at Edina was prosperous, and contained twenty-two native scholars (20 boys and 2 girls.) Two of the boys were employed as teachers in the native language, and would probably become valuable assistants in that department. None of the pupils gave evidence of piety, the hopes which had been indulged in regard to one of them, having been disappointed. "Their minds, however," Mr. Crocker adds, "are becoming more and more enlightened, and we hope ere long to see them bowing to the cross of Christ."

The following extracts are commenced under date of Edina, Sept. 4, 1833.

*Letter of a native boy to his brother—  
Death of Mr. Finley—War with the  
Fishermen.*

To-day, seeing a letter on my desk, written by one of our native boys to his brother, by the name of Zoole, who is his guardian, I took the liberty to read it. I was struck with the following. "I hope all countrymen do away their wicked thing. I hope all countrymen no sell slave again. I want all countrymen try to listen God's word. God so love all people. I want all countrymen to know Christ die for us. I want Zoole to know Jesus Christ is our Mediator, and Christ is our Redeemer. God made every thing. God so love all people that he gave his own Son to die for us. Jesus so love men." It is my prayer that God may convert his soul, and make him a herald of the cross to his dying countrymen. He seems to need only the grace of God, and to go on in his studies a few years as he has done, to fit him for eminent usefulness.

17. Yesterday the body of Mr. J. Finley, agent of the colony at Senou, was found on the beach, just below the town of Basá Cove. It was cruelly mangled. It is supposed that he was robbed and killed by some of the fishermen, for the sake of plunder. He came up from Senou in a slaver, and had landed on the beach for the purpose of coming to Edina.

Oct. 1. For ten or eleven days past this colony has been in a state of alarm. On the 19th ult. the military force of the colony marched down to the fishermen's town, about three miles south of the town of Basá Cove, with a white

flag, to demand satisfaction for the murder of Mr. Finley. As they were going down the beach, the fishermen fired upon them from the bushes, and wounded several. They were, however, silenced by the cannon of the colonists. The latter then proceeded to their towns and burned three of them. But on their return, the fisherman made a vigorous assault upon them; and the colonists, finding their ammunition failing, fled precipitately to their town, leaving their cannon behind. The fishermen followed them closely, and set fire to quite a number of houses in town, and also to a vessel which was nearly finished. When they had made their way into town, the alarm was very great on both sides of the river. Four persons, two men and two women, were drowned in attempting to make their escape in a canoe. For a while the natives seemed to have possession of a large portion of the town of Basá Cove, and the prospect was that they would burn most if not all of the town. But, a little while after the darkness came on, the Lord caused them to depart from the place, when they seemed to have it almost wholly in their power; for the inhabitants were so panic struck as to be almost incapable of resistance. It was thought that if they succeeded in destroying Basá Cove, they would come over to Edina and burn that. And if they had accomplished the first, they would, under the existing state of feeling, have found but little difficulty in effecting the last. It was a painful scene to witness, after dark, the flames rising in quick succession from one house after another, marking the desolating progress of the savage foe.

The next day the fishermen came up with a good deal of spirit, and again attacked the town. They got possession of the Baptist meeting-house and the jail, and burned the Presbyterian meeting-house. They were, however, repulsed, and though they have made several attempts, have not been able to come into the town again. They threaten to return and destroy the colony; but God, we believe, will not permit them. Some of our boys have gone into the country, and should there be much appearance of danger, they will probably all go. But God reigns, and this is our joy. To him we commit ourselves and his cause.

8. The fears of the colonists have in some degree subsided, but still a strict guard is kept in both towns, and the people are not able to resume their



usual occupations. They are daily consuming their provisions, without being able to replenish their stock. Since the war commenced, many families have been robbed of almost everything by those natives who professedly came to fight for the colonists. These natives, taking advantage of the consternation which has prevailed in the colony, have done almost as they pleased. The colonists, for fear of creating new enemies, have suffered their goods to be taken away before their eyes.

Nov. 6. Yesterday, the body of br. Thomas, member of the Methodist church, was carried from the mission-house to the grave. I found him in the street the day after the war commenced, sick, and without a home. The house in which he resided at Basá Cove, had been burned the day before by the savages, and he was compelled to flee for his life. This is the second death that has occurred in our family since the war. The other was a child about six months old, whose mother, with some others, fled to us for safety when the natives got into the town of Basá Cove. This war has considerably multiplied the objects of charity in this colony, and we have felt ourselves bound to lend some aid in alleviating their wants. The alarm of the colonists has evidently been much greater than their actual danger would warrant. Most of them have lost their crops of rice, being afraid to go to their farms. Our mission-house is a little out of the settlement, so that we do not derive direct benefit from the guard. But the Lord has guarded us, and we have reposed in quiet during the war, not having lost one night's rest.

*Sante Will's Place — Sabbath services —  
Forms of Judicial Process.*

17. Came up to this place, in company with br. Clarke, on the 14th inst. As the dry season is coming on, we deemed it our duty to come and make preparation for the future residence of some of us here. The house, which the natives have long been about, remains unfinished. I therefore concluded to stay and urge them forward with it, for they can be depended on no longer than they are in sight. Br. C. has gone down the river to-day.—The more I become acquainted with the natives, the more sensible I am of the strength of their superstitions, and of the inefficiency of all human power in removing

them. God alone can effect this mighty work. May he give me grace to do my duty faithfully to them, and to leave the issue with him.

18. Sabbath. This morning I called the people together to hear God's word. Several of them had commenced working; but going to the head man upon the subject, he gave orders for them to desist. This was not done from any conviction of its sinfulness, probably, but to please me. The head man, with several others, came to meeting. I made some remarks on several of the precepts in the 6th chapter of Matthew, and spoke to them also about observing the Sabbath. They admitted that what I said was true, but Sante Will said that "they were too old to be told of these things; they would do for the native children who attended our school, but it was too late for them." They evidently considered religion in the light of a new science which they were required to learn. Of its absolute necessity, in order to their eternal well-being, they are extremely ignorant. But since the meeting they have been more wickedly employed than if they had been at work. Sante Will having to-day received an accession to his numerous wives, they have celebrated the event by singing, dancing, drumming, firing guns, &c. Sante Will brought me just now the leg of a sheep or goat, which he had killed on the occasion. I declined accepting it, on the ground of its having been killed on the Sabbath.

26. Yesterday was the Sabbath. Few people came to meeting, not more than five or six. I went out and invited the people in, but they were engaged in talking a palaver. My health was not good, and I felt cast down at their indifference. But the time will come when they will say, "I was glad when they said unto me, let us go into the house of the Lord."

Dec. 3. Last Saturday I witnessed the trial of a number of Sante Will's wives. The object seems to have been to ascertain whether any of them had been unfaithful to him. The process of the trial is this. A grigri man places two small pots, containing water, about fifteen or twenty feet apart. The woman who is to be tried, has one man to plead for her, and another to plead against her. The grigri man puts, or pretends to put, a stone, of about the size of a small bullet, into one of the pots. The woman is then required to put her hand in, in order

to take out the stone. If she finds it, she is declared innocent; if she does not, the palaver is said to have caught her. If she still persists in declaring her innocence, she is required to renew her efforts to find the stone; and this may be done fifteen or twenty times. And if, after all, she neither finds the stone, nor confesses herself guilty, she is put off for further trial. If the case seems to require it, this process may be repeated three times. The power of clearing or convicting her, is thus entirely in the hands of the *grigri* man. For, by putting his hand into the water, he can take out or leave the stone without her knowledge. And being a shrewd man, after carrying her through this ordeal, he is able to form a tolerably correct opinion as to her guilt or innocence, and makes his arrangements accordingly. The natives have various other modes of trial, which are very severe. In some cases, they put one or two small stones, previously steeped in some corrosive substance, into the eye, which, they say, will not fall out, if the person is guilty, till the guilt is confessed. These stones produce much pain for several days, even when the stone soon falls out. In other cases, the accused is required to put his or her hand into boiling oil. Sometimes red hot iron is applied to the skin; at others, a decoction of saucy wood is given, which, if not vomited up, will produce death in a short time. The excessive superstition of this people serves, perhaps, as a check upon their vices; and without it, in the absence of gospel restraints, they would probably be licentious to the last degree.

10. Yesterday was the Sabbath. A few were present to hear the word of life, but many were at work as on other days; and at night there was much drumming, dancing and singing. The almost total indifference of the natives in regard to spiritual things, is very painful. But I found comfort yesterday in looking forward to what may be the ultimate results of the efforts now making in this land for the extension of the Redeemer's kingdom. In this "region of the shadow of death, light shall spring up." The light of the glorious gospel shall disperse the shades which now enshroud this people, and they shall yet "offer incense and a pure offering" to the Lord.

23. To-day being the Sabbath, had a meeting, but only six were present. The Sabbath is in some respects one

of the most painful, and in others one of the the most pleasant, days of the week. I feel much condemned on account of my want of faithfulness in the best of causes; but I hope, through the mercy of God in Christ, to be accepted at last, and to be admitted to those realms where all, with one heart and soul, praise their great Redeemer. Feel encouraged in having a degree of health, which enables me to attend pretty constantly to the study of the native language, and, with the assistance of an interpreter, to the translation of God's word. I hope to see, at some future time, the natives reading in their own language the wonderful works of God.

Jan. 6, 1839. Sab. The greater part of the people being absent, the town has been very quiet to-day. Very little work has been done, except in the blacksmith's shop. But those who remained seemed indisposed to attend public worship. My feelings were exceedingly tried this morning with the indifference of the natives in relation to divine things. A sense of the villainess of my own heart pressed me down; and this, with the manifest aversion of the people to attend worship, almost unfitted me for making any effort. After struggling with my feelings, and giving a little vent to them by shedding a "tear or two," I sallied out and met the head man, who had not been at meeting for some time. I told him, I could not get his people together to hear God's word, and "my heart did not lie down." He said he would speak to his mate, and let him collect the people together. He had told me a similar tale before, and disappointed me. I told him that this "God's palaver" concerned him; and that the same God made him that made me; but that he did not attend himself, and this was probably the reason why his people did not come. He seemed a little nettled at this; but as he did not wish to hurt my feelings, he said he would come. He came, and with the few who were present, we conducted worship. I directed the principal part of my discourse to the head man, and tried to show him the necessity of a change of heart, in order to meet God in peace. I told him that God had sent me to the natives with his word—as they pleaded in excuse for their conduct that they did not have the bible—but they would not come to hear what I had to say. He said, they did not understand about

this thing. I told him that was a reason why I wanted them to hear what I had to say;—that a man who was asleep in a house on fire, could not be expected to escape, till he was waked up. I feel very desirous that the head man of this town may become a Christian. He was the first native who ventured to let us have any children to be instructed; and two of his sons still remain with us, one of whom is a talented and a very interesting boy.

*Visit to Edina and John's River—Mission School.*

18. Edina. Hearing that an American vessel was expected at this place some days ago, I came down, after having been at Sante Will's Place about two months. My health, during most of my stay in the country, was very good; and if Providence permit, I expect to return in a few days.

Feb. 15. On the 12th inst. Capt. Lawlin arrived at this port, in the ship Emperor, bringing letters, packages, and goods from America. In waiting for this vessel, I have been detained at Edina longer than I anticipated. During the interval, br. C. and myself have visited some head men on John's river, where we never visited before. Our object was to increase the number of our scholars. We succeeded in getting some, and have the promise of more. We are desirous of obtaining as many as possible of the children of head men. It will be safer for the boys themselves. The natives, who are very envious, and exceedingly jealous of any superiority on the part of those whom they deem their equals, will be likely to tolerate this in sons of their chiefs. It will also be adapted to extend the influence of our school. These children, when they are grown up, will have the power, and we hope be disposed, to extend the light of science and of the gospel among their countrymen. The war has lessened our school. The parents living in the country, have in some instances been afraid to let their children remain here. But more have remained than we could have expected.

25. Sante Will's Place. Came up hither on Saturday, the 23d inst. Yesterday, being the Sabbath, br. Clarke addressed the people through an interpreter. We came hither for the purpose of attending to the study of the language, as the facilities are greater here than at the colony.

March 3. Sab. Called the people together to-day. Sante Will came with a few others. Attempted to show them that "all had gone out of the way," and to point out the way of acceptance with God, through Christ. They listened with some apparent interest.

10. A day or two since, br. Clarke, who had been with me nearly a fortnight, returned to Edina. Had but three natives at worship to-day. A dead body, in a town about two miles off, is about to be put into the ground. On such occasions, drumming, dancing, firing of guns and singing are usual. The head man and many of the people went to attend the ceremony. Sante Will came in just now to salute me. His question, as he came to the door, was, "You live well to-day?" Without answering his question, I said, "You have not lived well to-day, going off, as you have done, to play on the Sabbath." I then gave some vent to my feelings, which had been very much tried by the entire indifference of the people in relation to their eternal interests. As I condemned his entire neglect of God's commands in somewhat severe language, I thought he would retort in anger. But he did not. He made some attempt at an apology. His excuse was, that he had been called there in case a palaver should arise, as it so happens sometimes on such occasions. He afterwards told my interpreter, that if he had not gone, they would have called him a "God man," and forsaken him. He has yet to feel that such a sacrifice, if necessary, must be made, or he can never enter heaven. O that God would send an arrow of conviction into his soul, which would not suffer him to rest, day nor night, till he had given his heart to God!

19. Had several paroxysms of fever within a few days. Day before yesterday, being Sabbath, I felt it my duty to call the people together to worship; but being feeble, from the effects of fever, and knowing the unwillingness of the natives to attend, I was reluctant to make the attempt. I resolved, however, to try, in the strength of God, to do something for their eternal welfare, and sent out. The head man, with several others came, and I was enabled to speak to them in a way that seemed to interest their feelings. The head man stopped after meeting, and said he loved me. He said that these things were new to his people, and they did not understand them, and he hoped I would call them together, and instruct

them. May the Lord send his Spirit into their hearts, and make them feel their need of religious instruction!

20. Yesterday there was such a scene of confusion in town as I never before witnessed. A quarrel took place between natives belonging to two different head men, and for a while there was a prospect that blood would be shed. The parties were much enraged, drew their knives and cocked their guns, and took aim at each other. As they were running round among the houses, we sometimes came within the range of their aim. The head man of this town used his utmost efforts to prevent the effusion of blood, and at length persuaded the parties to hold a palaver.

*Conversation with a head man—Grigri superstition.*

23. Had some conversation with the head man to-day, on the vanity of his grigri. But he is very much under the power of superstition. He said that his god and our God were different; that his grigri was in the place of God to him. I told him that his grigri was nothing but a stick, and could do nothing; that if he looked to God for help, God would help him; but if he looked to his grigri, God would be angry. He was much displeased with the conversation, and intimated that a number of people had died at his town, and that his house, which was burned some time ago, was burned on account of my being there, and being friendly to him. He would have me understand that these people and his house were bewitched by persons jealous of this connection between himself and me. I told him that it was more probable that God suffered his house to be burned because he had so much slave money in it.

24. Sabbath. The head man came in this morning, just before meeting-time. The conversation of yesterday was resumed, and, as I still persisted in asserting my disbelief in witches and grigris, he became much excited, and said, with much earnestness and positiveness, that it was so in his country, though it was not in America; and that if any body said it was not, he told a lie; and that if I should live here ten years, I would say it was true. He said, "If you do any thing to break country laws, they, (meaning, probably, the grigri men,) will make grigri for you and kill you." He said, also,

that if he should see me doing any thing of the kind, he would tell me to stop. I told him that in my country people expressed themselves freely on religious subjects, and that I should tell them what lived in my heart on this subject, if they had a pistol at my breast; that I did not expect to tear down their grigris, but I must tell them wherein they were wrong; if I did not, God would be angry with me, for he sent me for that purpose. He said that he had been drinking so much palm wine that morning that his head was not clear, and he should not come into meeting. The true reason probably was, that he did not like my sentiments, and he is, no doubt, afraid to appear too friendly, lest some ill consequences should accrue to him. The superstitious veneration of the natives for their grigri and grigri men, is very great; and when these are spoken of lightly, it seems to produce in them an involuntary shuddering. If the head man were to say what I say about them, it would probably cost him a large sum of money, or his life.

Had a few at meeting to-day, among whom was a grigri man. He sat very easy till I told them it was wrong for them to look to their grigris for help, instead of looking to God, and that God was angry with them for it. This made him a little restless, but he said nothing. I am a little encouraged to hope that the gospel will yet get a lodgement in their hearts, and produce its legitimate effects there. Oh, it is a consolation to reflect that we are not left to depend solely upon the influence of moral suasion, to bring these heathen to the light of truth. Were it so, we might forever despair. Their superstitions are too deeply rooted to be reached by mere human reason. Arguments do not touch them. And if their mouths are stopped by "demonstration strong as proof from holy writ," they remain the same. The all-powerful energy of the Holy Spirit must reach them; then their bands will become as tow, and they will stand up in all the dignity of Christ's freemen. But, in dependence upon divine aid, we would continue to prophesy over these dry bones, and say, "Hear the word of the Lord,"—while by faith we look forward and see, through all the length and breadth of this valley of vision, an exceeding great army springing up, in all the glow and animation of spiritual health. The Lord hasten it in his time!

April 1. Yesterday being the Sabbath, br. Clarke, who came here last week, made an address to the natives. They remarked, that they were ignorant, and must learn these things as a man would learn the alphabet, one letter at a time.

7. Sabbath. One of our number at meeting to-day was a kind of Simon Magus, who, within a few days, has come to town, "giving out that he is some great one." He professes to have the power of killing any body with his arts with the utmost facility. He called the man who is the highest man in Little Basá, his slave; and because he was employed by another head man to kill him, and spared him, he requires him to pay a handsome sum of money. He came around our house, and seemed much vexed because he could not inspire us with a fear of his arts. When I saw him boasting of his wonderful powers, and endeavoring to infuse a superstitious dread of himself into the minds of the people, I felt disposed to say, "Thou child of the devil, thou enemy of all righteousness." But after conversing with him, and finding that he had never heard of God's word, and hearing him confess that he did not know where men went when they died, my anger turned into pity. To-day I invited him to come and hear about "God's palaver." He came, but made no remarks.

11. Br. Clarke has started for Edina. His health, most of the time during his stay, has been good; but within two or three days he has been affected by the fever.

16. Edina. Hearing that a vessel had arrived from America, and was to sail in a few days, I came down on Saturday, the 14th instant, after a visit of seven weeks among the natives.

The return of Mr. Buchanan to these colonies, as Governor General, is hailed with joy by the colonists. From our intimate acquaintance with the man, we feel a great confidence in his ability to discharge the duties of his station.

May 5. Sabbath. Preached twice to-day, at Edina. Br. Clarke went to-day with an interpreter to King Joe Harris's town, to preach to the natives. His reception was pleasant. May the Lord bless his efforts. Spent several days last week with Governor Buchanan, who has been brought very low with fever. He seems now to be better, and we hope his very valuable life will be spared.

## Creeks.

EXTRACTS FROM A LETTER OF REV. JOHN DAVIS, NATIVE PREACHER, DATED NORTH FORK, CREEK NATION, MARCH 12, 1839.

I received at last your letter on the 4th day of Jan., which had long been looked for; and at the same time I received a letter from Mr. Kellam, stating that the mission premises were occupied by other persons, and he and his family were in a bad situation. By the same letter I was requested to attend the council, which was to be held on the 15th day of Jan. My friends and I went to the council, with the determination of urging our agent to give us a school at this North Fork. And there we laid the subject before the agent, and he promised to give us a school. Since then, Mr. Kellam and his wife have moved, and are placed within half a mile from my place. But the school will not be put into operation until the school-house is built. Prejudice against preaching exists among the people; but I believe preaching will be attended by the people, after a while, if regular schools are established in the settlements where the people desire to have schools, and if preaching is commenced among the Indians in each station where the people have not so much prejudice against preaching. However, the people say nothing against my preaching any where; but I suppose it is because I am one of the natives. It appears the anxiety of the people for schools is increasing. Two school teachers are now called for, besides three government teachers, who are already appointed. One of those teachers is likely to be a government teacher, and be placed on Canadian river; and the other, we hope and pray, will be Mr. Mason, the missionary; for he is invited by the natives to come into the nation and teach. His place will be about twelve miles above the old missionary station on the Arkansas; and in that settlement the people proposed to build a school-house and dwelling-house for Mr. Mason, if he would come.

Since August last the small-pox has been raging through the whole nation, and there have been a great many deaths; but, though other sickness has visited my family, yet, by the kind providence of God, I and my children have been safe from that dreadful dis-

case. Yet how long we shall remain safe I cannot tell, for the disease is not yet extinct. My niece, who had been for some time with my children, and taking care of them, took a violent sickness, and died in about twenty-four hours, in December last, and I am now almost in the same situation as I was in twelve months ago, having no one whom I can trust, to take care of my children and house, when I should be absent from home. An old crippled white man, whom I had once mentioned in one of my letters, has been sick, and has been under my immediate care for five months; and under these circumstances, I have been obliged to be confined at home for a long time, and I have preached but seldom. Since, some of my family have been afflicted, and some have died; and because of my being placed in the midst of superstitious and benighted men of my nation, and having been often reproached by notional and self-confident brethren, I have almost some days sunk into oppressed feelings. Yet the Lord has been good to me, and by his own strength through these afflictions he has upheld me from falling into destruction. And he has mercifully preserved me from my enemies, when they were ready to put me down under their feet, to silence me. And I hope the Lord will bring his people under his government at his own appointed time. If you get this letter, pray for us. We need much the prayers of our brethren.

I remain your unworthy brother in the Lord Jesus Christ.

---

#### DEATH OF MR. ROLLIN.

The Rev. David B. Rollin, late missionary of the Board to the Creeks and Shawanoes, departed this life on Sabbath morning, May 12, at Commerce, Mich. For several months previous, his health had been declining, and as early as Oct. he was compelled to desist from public preaching, and, as expressed in his journal of that date, "give up his missionary work." Having obtained permission of the Board to retire from the station, he left Shawanoe on the opening of spring, and though greatly reduced in strength, and evidently on the near verge of death, was enabled with his wife and three remaining children, to reach Detroit, in comparative comfort, on the fourth of May. Thence he was removed to Commerce, where he arrived on the Tuesday preceding his decease. His end was *peace*. On being inquired of respect-

ing the state of his mind, on the morning of his death, he replied, that his trust was in God, and that heaven he felt was his home.

Mr. Rollin had been in the immediate service of the Board about five years, having been employed during several preceding years at Tonawanda, N. Y. In 1834 he joined the Creek mission in the Indian Territory, and in Nov. 1836, repaired to Shawanoe. His labors among the Creeks, though interrupted by frequent attacks of disease, were blessed to the conversion of many souls, and at Shawanoe the fidelity and plainness of his ministrations, and his pious example, were not without some signal tokens of divine approbation. "Even now, Indians who knew and felt his worth, continue to inquire with anxious solicitude for their spiritual teacher."

From a communication just received from Mr. Pratt, one of Mr. Rollin's late associated missionaries at Shawanoe, we extract the following tribute to his memory.

"Br. Rollin was a very pious man; he lived as well as professed religion. He carried with him, wherever he went, the influence of a godly man, and faithful minister of Jesus Christ. His piety was of a cheerful cast, and his eye, in animated conversation, seemed to speak the sentiments of joy and love. We loved to meet with him at the religious conference, which as associated families we maintained so long as opportunity permitted. We shall never forget those solemn and interesting occasions, when our hearts mingled with his, as we talked of 'things pertaining to the kingdom of God.' He was strong in faith. In seasons of darkness and discouragement, of which every missionary knows more or less, he was particularly willing to 'bear the burden of the weak.' In this character he was often as a special messenger from above, to strengthen and encourage our drooping spirits. As a preacher, he was fearless and faithful. On all suitable occasions, he chose to 'preach the word,' 'whether men would hear, or whether they would forbear;' and whether with friends or enemies, he would not 'suffer sin on his neighbor,' unreprieved. In his labors as a missionary, his plans for doing good were always subjects of much reflection, and, when matured, were prosecuted with the confidence and zeal of one who was conscious of being in the path of duty—nor could he be turned from his purpose till convinced he was wrong, or that the object was of no importance. In his intercourse with Indians, he was 'apt to teach,' and the results show that his labors were blessed, in the improvement of the Indian character, and the conversion of many."

## Other Societies.

### Calcutta Baptist Missionary Society.

We have received the 18th Annual Report of the Calcutta Baptist Missionary Society, auxiliary to the Baptist Missionary Society in England, presented at their annual meeting in Calcutta, Dec. 13, 1838. It commences with a notice of the late re-union of this Society with the Serampore Mission.

This very interesting and important event took place in December last, when arrangements were made for the transfer to the Society of all the stations formerly supported in connection with Serampore, and which took effect on the 1st of May last; from which date the brethren occupying those stations have been placed on the funds of the parent Society. The amicable spirit, and the holy feelings with which these arrangements were entered into in England, and have been responded to in this country by the brethren more immediately interested, afford the fullest ground to hope that the prosperity of the mission and the glory of God will be greatly promoted by the measure.

In the subsequent pages a detailed account is given of the operations of the Society for the preceding eighteen months, of which we have prepared the following

#### Summary.

Stations.	No. Missionaries.	Native Preachers and Assistants.	Church Members.	Baptisms.
Calcutta, Entally, just commenced,	1	2	28	3
Howrah,	1	3	25	3
Sibpur,	1	3		20
Lakhyantipur,	1	5	76	24
Khari,		3	40	11
Narsingdarchok,	2	5	68	3
Dum Dum,	1	1	67	30
Cutwa,	1	7	40	
Birbhum,	1	3	34	4
Dinajpur and Sádámahal,	1	3	33	
Munghyr,	1	1	48	4
Patna,	1	1	12	
Digah,	1	1		1
Banares,	1	1	9	4
Chunar,			12	2
Agra,	1	1	8	
Delhi,	1	1		
Barisál,	1	3	7	
Jessore,	1	3	51	6
Dacca,	1	1	9	5
Akyab,				
Chittagong,	2	1	8	
<b>Totals (reported)</b>	<b>21</b>	<b>49</b>	<b>575</b>	<b>120</b>

There are also 20 village stations, south of Calcutta, superintended and regularly visited by a missionary of the Calcutta Society.

#### *Religious Revival at Dum Dum.*

The largest accession of members, according to the preceding table, was to the church at Dum Dum. The account of the operations at that station, furnished by the local missionary, reminds us of those seasons of *revival*, which are so often and happily witnessed in our own country. It illustrates, also, the natural connection which subsists between internal religious prosperity and benevolent efforts to communicate the same to others.

"Our prospects," the missionary remarks, "at the commencement of the year, were dark. All around appeared dead; and as it regarded the church, the love of many had waxed cold. There were, however, a few, who mourned over our low estate, and determined on earnestly seeking the Lord by prayer to effect a revival. The efficacy of prayer on this occasion I hope we shall never forget. The means were no sooner used than the end was attained. The members of the church were roused, a spirit of devotion and brotherly love prevailed, the number of prayer-meetings increased, and the tone of piety became altogether different from any thing we had ever witnessed. The ungodly soon felt the influence of *practical* religion, and the Lord was not backward in answering prayer concerning them. The congregation gradually increased, until the chapel was completely filled, and on some occasions it could not contain the numbers who attended. The word of God was not preached in vain, but was mighty in pulling down the strong holds of sin. Numbers became seriously impressed, and soon began to offer themselves as candidates for baptism. The time to which we allude commenced in the month of February, from which period to the present day the work of conversion has been going on. In the month of July the church formed themselves into an auxiliary Missionary Society, for the purpose of supporting the native preacher, and for defraying the local expenses of the station. Since that time our subscriptions have amounted to 37 rupees per month; the whole of which, with the exception of 10 rupees, is gleaned from persons who have but 10 rupees a month to live on."

Among the baptized at Sibpur, was Gangá Náráyan Sil, first a pupil and then a teacher in one of the schools. The following statement of the commencement and progress of his knowledge of the true God and Jesus Christ, was prepared by himself and presented at his baptism.

#### *Conversion of Gangá Náráyan Sil.*

It was about nine years ago that I was admitted into the Chitpur Mission School, under

the care of the Rev. George Pearce. At that time I had not a single ray of light. I was entirely destitute of the knowledge of God and of the way of salvation. Through the kind instructions of Mr. Pearce, and by the grace of God, I became gradually enlightened; I became acquainted with the perfections of God, and had a deep sense of my sinfulness in his sight. Born and brought up among Hindús, I was, both in theory and practice, an idolater. Paul, in speaking of himself, said, that "after the most straitest sect of our religion, I lived a Pharisee;" but I, after the most straitest sect lived an idolater. In this awful state I remained for two or three years after I was admitted into the school, when it pleased God to excite in my mind a desire to examine the merits of the Hindú system, as the instructions I received made me feel the importance of religion. After a careful examination, I was fully convinced that the doctrines of the Hindú shastras were unsupported by evidence, and unworthy the credence of a rational mind. I now began to think favorably of Christianity, but hearing that there was another foreign shastra, embraced by the Mussulmans, viz., the Koran, I was desirous of reading it before making up my mind in favor of Christianity. I therefore borrowed from a friend Sale's translation of the Koran; after perusing it with attention, I felt almost as dissatisfied with it, as I was with the Hindú shâstras. I returned with greater interest to the study of the bible, and by the blessing of God I soon found the truth, which in vain I had searched for in the Hindú and Mussulman shastras; and, feeling its great importance, I became, if not altogether, at least an almost Christian, and endeavored to live according to the bible. At the same time, I felt desirous of seeking the spiritual good of my countrymen; for I thought that a man would truly be charged with cruelty in a country ravaged by a dreadful disease, who was possessed of a remedy that could cure, yet kept the same to himself, and refused to give it to his dying fellow-creatures. Accordingly I wrote a contrast between Christianity and Hindúism, and inserted it in one of the native papers. This publication excited a persecution against me, and both in company and in the streets I was often assailed by my friends and neighbors, and by the members of my family, sometimes with abuse and sometimes with expostulation; nevertheless, I continued for some months endeavoring to observe the precepts of the bible. But at length Satan took occasion to dissuade me from the way of the Lord; for some infidel works having been put into my hands, I soon fell a victim to their pernicious statements. The first thing that I began to question in Christianity, was the divinity of Christ, and afterwards by degrees the various truths of the bible, until at last I rejected the whole, and became a believer in no religion. And when religion ceased to have any influence over my mind, I became again a slave to sin and Satan; and so opposed was I to Christianity, that I often spoke against it, and for a time attempted in writing to refute the arguments brought forward to establish its divine origin. But by this exercise I learnt that Christianity was too well established by evidence to be shaken by me, and I therefore began again to think it was true; still, I did not yield to its admonitions, through the influence of evil companions with whom I associated, and through excesses in evil conduct into which I had fallen. In me the words of Jesus Christ

were true, that "Ye hearing hear not, and seeing see not," and, "Light is come into the world, but men love darkness rather than light, because their deeds are evil." But about six months ago it pleased God to rouse me from my lethargy, and my mind took a sudden change; for at that time, I began to think how I had abused the knowledge which God had been pleased to impart to me. A warning passage of the scripture also came suddenly to my mind: "He that hardeneth his neck, being often reproved, shall be suddenly cut off and that without mercy." I thought also of eternity, and other important subjects were awakened in my mind. On my return home I commenced reading *Doddridge's Rise and Progress of Religion in the Soul*, which strengthened my convictions, and made me see more plainly the dreadful precipice on which I was standing. Still I endeavored to suppress these unwelcome thoughts, even by means which it would be improper to mention here, and thus attempted to shut my eyes to the dangers that awaited me. But this I did in vain, for I soon felt that I may fight with God as long as this life lasteth, but in so doing I must perish eternally. It also occurred to me at this time, and was of use in bending my stubborn heart, that Newton, Bacon, and other renowned philosophers had not thought Christianity beneath their attention, and died happy in the belief of it; and I remembered also the death-bed accounts of Paine, Voltaire, and other infidels, who, although in their life-time they fought against the bible, yet in their last moments were obliged to acknowledge Jesus Christ. Thus God was pleased to lead me again to the study of the bible, with an earnest desire for salvation, and as I proceeded I felt more and more the importance of being prepared for another world; I also learned my sinful condition, in the sight of God, and my utter inability to be saved by my own works. I learned also that Jesus Christ is the only appointed Savior, and that he is both able and willing to save to the uttermost all that apply to God by him. I left my sinful companions and remained at home, principally studying good books. And as we do not light a candle to put it under a bushel, so I felt it my duty, having in my heart embraced Jesus Christ as the Savior of sinners, publicly to profess myself to be his disciple in the presence of his people, which I do willingly this day; and may God strengthen me to serve him faithfully to the end of my life, that I may dwell with him hereafter. Amen.

#### *Translation of the Scriptures.*

The liberal contributions placed at the disposal of the Calcutta Baptist missionaries by the American and Foreign Bible Society, having furnished them with the means of entering more fully than heretofore on the important work of translating and printing the word of God in the languages of the country, and the recent changes in the circumstances of the mission having supplied them with increased facilities for distribution, they have esteemed it at once their duty and privilege to respond to the manifest call of Providence, to engage with renewed ardor in this holy work.

The first portion of the sacred volume which they had the honor to present, as a kind of first fruits unto God, was the Psalms of David in Bengali, translated by Mr. Yates. The first edition went to press in the year 1825. It was



printed for the Calcutta Bible Society, and consisted of 1000 copies. In 1833 the first edition of their New Testament in Bengali was put to press. Of this edition 800 copies were printed, with extra copies of the Gospels and other parts for separate distribution. In 1834 the second edition of the Gospels of Matthew, Mark and Luke, was printed; John would have followed, had not the Committee of the Calcutta Bible Society expressed a wish to make use of the version in the copies printed at their expense. Their wishes having been acceded to, a new edition of the whole Testament was put to press, consisting of 1,500 copies of the entire Testament, for the Calcutta Bible Society, with extra copies of the Gospels, the Acts and Epistles, to be bound separately, equal to rather more than 5,000 Testaments, and making together an aggregate of upwards of 27,000 volumes; for their own Society 500 copies of the whole Testament, 1,500 of the first three Gospels and the Acts, and 2,500 of John, were printed at the same time. In the copies executed for the Calcutta Bible Society, the Greek words for baptism were, at their request, left untranslated; while in those printed from funds at their own disposal, the words before used were retained, agreeably to their own convictions of duty. This united edition, though commenced in 1835, was not completed until the early part of 1837. Respecting this version, the Committee of the Calcutta Bible Society observe, in their last report—

“It cannot but gratify the friends of this Society to know, that this version has been pronounced by very competent judges, an able and excellent translation. The Committee earnestly pray, that its merits may not only be acknowledged by man, but that it may be accepted and adopted, and owned with an abundant conversion of souls, by the great Head of the Church, in its future circulation.”

At subsequent periods two editions of the New Testament in Hindústani, were put to press, beside two editions of the Gospels and Acts, and a new edition of the Psalms in Bengali.

Beside the foregoing there has been put to press an edition of the Psalms in Sanscrit verse, consisting of 2,500 copies. This version is believed to be as near to the original as it could have been, if in prose. A translation of the New Testament into the same language has also been made, and is just put to press. In Bengali another edition of the New Testament has been commenced on account of the American and Foreign Bible Society. This edition will consist of 8,000 copies of the Gospels, 4,000 of the Acts, and 1,500 of the Epistles. The printing has proceeded to the end of Acts. It is intended shortly to commence another edition, in a smaller size, and also an edition of the *whole Bible* in the same language. Arrangements have likewise been made to secure an improved translation of the New Testament into Hindúí, and from the progress made, considerable hope is entertained that this desirable object will be realized. In addition to these several versions in the languages of this country, an edition of the New Testament in modern Armenian, with numerous marginal references, has been some months in the press, and proceeded to the end of John.

To defray in part the expense of these publications, the Society acknowledge four appropriations by the American and Foreign Bible Society, amounting to \$15,000, part of which had been received in Calcutta, and the other paid to the Baptist Missionary Society in England.

[Interesting notices of the printing operations of the Calcutta Society may also be found at p. 47, last vol.]

The Report also states that in consequence of the representation of the state of the mission, made by Mr. W. H. Pearce on his arrival in England, the Parent Society yielded to his earnest appeal for further help, and engaged that ten more laborers should be sent out to the East, as soon as funds could be realized and men provided. “Mr. Pearce, in conjunction with a few other friends, engaged by personal application to collect the sum required, viz., £5000, and the gratifying intelligence has been recently received that the whole amount has been obtained.”

---

### Foreign Evangelical Society.

At a meeting of the Foreign Evangelical Association, held in New York, May 7, a new organization was adopted, under the name of the *Foreign Evangelical Society of the United States*. In the annual report, presented by the Rev. Robert Baird, some account was given of the origin and progress of the Association.

Setting out in 1831, as the French Committee, consisting of three persons, in process of time it was found that a committee of three was not adequate to the work; and this led, in 1834, to the formation of the *French Association*; but finding that France was only a part of the field, another change took place; and in 1836, the *Foreign Evangelical Association* was formed; since which, its operations had not been confined to France. On the present occasion, the committee proposed no essential change, but only a more perfect and efficient organization. The more the committee have surveyed the extent of their labors, the more important the field appears to them, comprising as it does 250,000,000 of people. Some of these nations are very powerful, and abundant in resources; and if converted, would exert a mighty influence for good upon the whole world. He proceeded to review the religious condition of France, Russia, Austria, Spain, Italy, Brazil, the South American republics, &c., and to mark the favorable indications for the revival of pure religion; and to show the importance of having a society whose special object shall be to watch the state of things in nominally Christian countries, and enter every open door. Already the truth is gaining some access in these countries, and the circulation of the scriptures is greatly increasing. He then went into a more particular statement as to what is doing in France, Switzerland, Belgium, &c., for the propagation of the gospel, and raising up young men for the

ministry. He showed also the necessity of laboring for the conversion of Catholic countries of Europe, as a means of self-defence, as the Romanists are now bending nearly all their efforts towards England and the United States, the two countries from which they have most to fear. Only last year, \$130,000 was raised among the Catholics in France, by cent-a-week societies; most of which came to this country. He did not dispute their right to do this; but he thought this a strong reason why we should seek to revive religion in those countries, that the streams that flow over to us may be pure and healthful. He then took a view of the influence of the revival of religion in these countries upon their possessions in the new world.

In view of the success which has attended their silent labors, the committee think they have abundant encouragement to go on with increasing vigor in the extension of their operations. During the past year, the Corresponding Secretary has preached in the chief towns throughout this country, and held a great many small meetings, for the purpose of giving a more particular account of the progress and success of the work; and especially of eminent individuals, who have embraced evangelical sentiments. About \$12,000 has been raised; which has been employed in fulfilling all engagements in Europe; and to give efficient aid, and to take up and sustain the Swiss mission in Canada. The cause has received unequivocal proofs of favor from the churches; and in some of them societies have been formed to support an evangelist or colporteur.

Ever since the commencement of this enterprise, the committee have contemplated the establishment of a chapel for our countrymen in Paris; but until the fall of 1837, no suitable place could be obtained. At that time the Corresponding Secretary commenced service there; and Rev. Mr. Kirk, since last August, has preached with most encouraging success; and a request has been made by several American citizens, that he would organize a church. Next autumn, Rev. Mr. Kirk will return to this country, and enter into the service of this Society, and the present Corresponding Secretary will return to Europe.—*N. Y. Evang.*

#### **Am. Baptist Home Mission Society.**

This Society held its seventh anniversary in the meeting-house of the 5th Baptist church in Philadelphia, April 26, 1839, Heman Lincoln, Esq., President, in the chair.

121 missionaries and agents have been employed the past year, principally in the western and southern States, and in U. and L. Canada. In connection with their labors, 1053 persons have been baptized, 24 churches constituted, and 11 ministers ordained. 650,000 pages of tracts had been placed at the disposal of the society by the American Tract Society, and liberal appropriations also received from the Baptist General Tract Society. The receipts of the Society the past year were \$18,720 84.

The Rev. Henry Jackson, of New Bedford, was elected Corresponding Secretary of the Society, in place of the Rev. Luther Crawford, deceased.

#### **American Seamen's Friend Society.**

The 11th annual meeting of the American Seamen's Friend Society took place in New York on the evening of May 6; the President, Abraham Van Sinderen, Esq., in the chair. A prominent object of the efforts of this Society is the preaching of the gospel to sailors in foreign ports; and chaplains have been furnished and supported by them the past year at Canton, (destitute since the death of Mr. Stevens,) Honolulu, Havre, Cronstadt, and New Orleans. At Calcutta, the Cape of Good Hope, Cadiz, and Antigua, the Society has cooperated with Christians of other countries in providing chaplains and other means of improvement for seamen. The American missionaries at Singapore, Mr. Baldwin at Lahaina, and Mr. Oncken at Hamburg, give a portion of their services to the same object. Batavia, and some of the eastern ports of the Mediterranean, are before the Society as stations of importance, for future effort.

In addition to the preaching of the gospel, much has been done for seamen, in the establishment of suitable boarding-houses, the circulation of the Sailor's Magazine, furnishing ships' libraries with bound volumes, the distribution of bibles, tracts, and other books, and the promotion of temperance, by temperance publications, temperance boarding-houses, and marine temperance societies.

The receipts of the Society for the last year were \$12,653 11—somewhat exceeding the expenditures, and thus a portion of the debt of the Society has been liquidated.

#### **Wesleyan (Eng.) Missionary Society.**

The annual meeting of this Society was held April 29, in Exeter Hall. The chair was taken at 11 o'clock, when the hall was filled in every part. On the platform were a number of members of Parliament, and friends of the Society from all parts of the world. From the report, read by the Rev. John Beecham, it appears that the Society is still in a flourishing condition. The amount of *subscriptions* received during the past year, was £73,537, and the total amount of receipts £84,818 12 2. The expenditures had been £100,077—leaving a deficiency of more than £10,000.

#### **British and Foreign Bible Society.**

The annual meeting took place in Exeter Hall May 1. The receipts of the year were £103,255—expenditures £106,509—and the Society were under engagements, at home and abroad, to the amount of £70,000 more. The receipts derived from the sale of Scriptures, were £47,737. Several legacies had been left to the Society during the year, and among them one of £10,000, by George Hammond, Esq., besides a portion of his residuary property. This gentleman also contributed to the Society, during his lifetime, anonymously, two sums of £1000 each.

## Recent Intelligence.

## A'SA'M.—Khamti attack on Sadiyá.

By the "Friend of India," of February 21, we learn that the military station at Sadiyá, A'sám, was attacked on the morning of the 28th of January, by a party of the Khamtis, consisting, it was supposed, of more than 600 men. The attack was almost simultaneous on all parts of the station; and was commenced by setting fire to the rear of the lines, gun-shed, and Capt. Hannay's bungalow, the assailants spearing and cutting down every individual they met with. In consequence of the suddenness of the attack, the loss of life was very great. The number of killed and wounded, belonging chiefly to the military force, was about 75, besides those in the bazaar and the vicinity. Twenty-four of the enemy were killed, besides several who were killed in an attack subsequently made by a part of the Company's force on the Sadiyá village. A greater number were wounded, but carried away. Several other Khamti villages were destroyed on the same and the following day, without opposition.

The origin of the attack is not explained. The chiefs were in the habit of visiting the officers at the station, and appeared to be perfectly friendly.

No mention is made of the missionaries, and it may be presumed they escaped unharmed. Our last direct advices from the mission are of Nov. 14.

## CHINA.—Suppression of the Opium Trade.—

On the 18th of December, a public notice was issued by Capt. Elliott, Chief Superintendent of the trade of the British subjects in China, in which it was required,

"That all the British owned schooners, and other small craft, habitually or occasionally engaged in the illicit opium traffic within the Bocca Tigris, should proceed out of the same within the space of three days from the date of the notice, and not return within the Bocca Tigris in the same traffic. All her majesty's subjects engaged in the traffic were warned, that, if any native of China came to die by any wound inflicted by them, on due conviction they would be liable to capital punishment, just as if the crime had been committed within the jurisdiction of her majesty's courts at Westminster; that her majesty's government would in no way interpose, if the Chinese government thought fit to seize and confiscate the craft engaged in the trade; that the forcible resisting of the officers of the Chinese government in searching and seizing would be a lawless act, and its perpetrators would be liable to consequences and penalties, in the same manner as if the resistance were offered to the officers

of their own or any other government, in their own or any other foreign country."

"In consequence of these transactions," says the Friend of India, "the general trade, which had been suspended for three weeks, was resumed on the first day of the new year. The opium boats had all left the river; and it may be considered a settled thing, that that branch of the trade is at an end. There are few of the Canton merchants disposed to murmur at this, as an evil in itself. But grave consequences are anticipated from it."

"The hostility of the Chinese government to the whole opium trade will not be diminished by the destruction of the river smuggling. They will not be a whit more reconciled to the outside traffic. Nay, the people at Canton argue, that the success just obtained within the river, will both encourage them to proceed further, and show the means by which success may equally be secured there. Their present victory has been obtained through the Superintendent appointed by her Britannic majesty, and his assistance was compelled by the suspension of the general trade. If he had authority and power to suppress the malpractices of her majesty's subjects within the Bocca Tigris, why should he not have the same beyond that point? The Chinese may soon be able to make both him and his government understand that he *must* have it; and then he *will* have it, and exercise it too."

## Letters and Journals from Eastern Missions.

BURMAH.—E. L. Abbott, Dec. 13.—C. Bennett, June 30, Nov. 24.—D. L. Brayton, Dec. 6, 31.—G. S. Comstock, Dec. 22, Jan. 3.—J. M. Haswell, March 17, Nov. 6.—H. Howard, Oct. 10, Dec. 21, Jan. 10.—A. Judson, Dec. 21, Jan. 5.—E. Kincaid, Oct. 19.—E. Macomber, Nov. 6.—F. Mason, July 9.—S. M. Osgood, Nov. 6, Dec. 22, Jan. 12.—E. A. Stevens, Jan. 5—11.—J. H. Vinton, Nov. 12.—J. Wade, June 30, Nov., and Mrs. Wade, Nov. 22.

A'SA'M.—M. Bronson, Oct. 1.—N. Brown, (journal) Oct. 3—Nov. 4, 14.—O. T. Cutter, (at Calcutta) Dec. 18.

SIAM & CHINA.—R. D. Davenport, July 20, Dec. 29—Jan. 7, 8, 9.—Wm. Dean, (journal, &c.) June 6, 21, Sept. 9—Oct. 14, 24, Dec. 1, 16, 31, Jan. 1.—J. T. Jones, Oct. 13, 20, Dec. 3, and journal.—J. G. E. Reed, Aug. 20.—J. L. Shuck, Nov. 1, Jan. 10, 23.

SOUTHERN INDIA.—S. S. Day, June 29, July 13, Sept. 8, Jan. 17.

WEST AFRICA.—W. G. Crocker, Oct. 16, April 23, May 6, j. Sept. 4—May 5.—I. Clarke, May 2.

FRANCE.—D. N. Sheldon, April 26, 29, May 14.—E. Willard, Jan. 25, Feb. 25, April 2, 11.

GREECE.—H. T. Love, Dec. 20—Jan. 1, 23, j. Sept. 25—Dec. 20, March 2, (2.) C. Pasco, March 15.

GERMANY.—J. G. Oncken, j. Sept. 21—Oct. 30, Feb. 26, April 27.

<b>Donations,</b>		
<i>From June 1 to July 1, 1839.</i>		
<i>British Colonies.</i>		
New Brunswick, St. Johns, Baptist church, per T. Pettingall,	17,00	
<i>Maine.</i>		
Wiscasset, Female For. Missionary Society, Miss Margaret Waters treasurer,	4,00	
Waterville, Baptist church and society, monthly concert	12,44	
Special contribution and subscription	28,28	
per Rev. Mr. Smith,	40,69	
Brunswick, Bap. church	14,28	
" Village congregation	8,50	
Richmond	12,31	
Winthrop	8,14	
West Gardiner	9,00	
Sidney	1,00	
per Rev. D. C. Haynes, agent of the Board,	53,23	
Hancock Aux. Missionary Society, per Rev. James Gillpatrick, treasurer—		
Mt Desert, per C. L. Carey,	6,00	
Mariaville and Waltham	5,32	
Surry, per Rev. B. Lord,	2,91	
Sullivan Male Primary Society	8,25	
" Female do. do.	6,38	
	28,86	
	126,78	
<i>New Hampshire.</i>		
A friend to missions, per Rev. B. R. Loxley,	50	
Peterboro', Baptist church and society, per Dea. Wilson,	15,00	
	15,50	
<i>Massachusetts.</i>		
Brookline, Baptist church, per Dea. Corey,	300,00	
Male Foreign Missionary Society, Timothy Corey treasurer,	30,00	
	330,00	
Boston, four boys in a local Sabbath school, for bibles for heathen children, pr. Rev. William Howe,	1,08	
A female friend, per W. D. Ticknor,	10,50	
One who prays for the heathen	3,00	
	14,58	
Cambridge, Foreign Missionary Association, in part of extra subscription, per William B. Hovey, treasurer,	8,00	
Randolph, two friends to missions	20,00	
North Randolph, monthly concert, per Lowell Parker,	42,00	
Dunstable, Jonas Taylor, for Burman mission, per Mr. Blodget,	10,00	424,58
<i>Rhode Island.</i>		
Providence, Rev. Dr. Wayland, for support of a Burman child,	30,00	
Brown University, monthly concert for June,	7,00	37,00
<i>New York.</i>		
Cattaraugus Association, J. M. Bosworth treasurer,	95,66	
New York city, a member of the Gold-st. church	2,50	
Troy, Female Burman Missionary Society of the 1st Baptist church, for the support of Ko Zoothee, a Burman preacher,	100,00	
Dr. Asaph Clark's legacy, per L. J. Randal, executor,	62,54	
Gorham, Ontario co., Baptist Female Missionary Society	5,00	
Rev. John G. Stearns	1,00	6,00
	266,70	
<i>Virginia.</i>		
Virginia Baptist For. Missionary Society, A. Thomas tr.,	2027,05	
A mother, to educate a heathen girl to be named L. A. H.,	30,00	
Matthews church, Matthews co., 22 children, for Burman tracts,	3,37	2060,42
<i>North Carolina.</i>		
Tarborough, H. Austin, per Rev. B. R. Loxley,	5,00	
<i>South Carolina.</i>		
St. Helena Island, Beaufort district, Baptist church, per Rev. Daniel Bythewood,	210,00	
<i>Ohio.</i>		
Maumee city, Charles Cook, of the 1st Baptist church, per Daniel Cook,	20,00	
<i>State not given.</i>		
Juvenile Foreign Missionary Society of ———, for Burman bible,	1,50	\$3184,48
<b>H. LINCOLN, Treasurer.</b>		

\* The contribution of \$100, by a lady of Augusta, Ga., per Rev. Wm. J. Hard, (not Haw.) acknowledged in our May no.. should have been credited to the Augusta Baptist church.

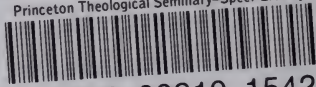




For use in Library only

I-7 v.19  
Baptist Missionary Magazine

Princeton Theological Seminary-Speer Library



1 1012 00310 1542